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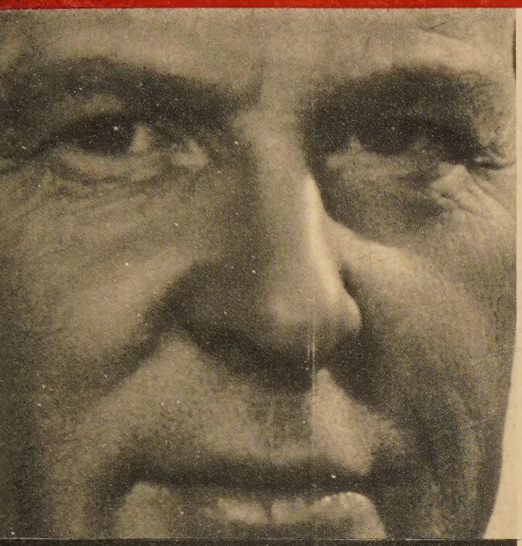
OCTOBER 15, 1961

THE UNITED CHURCH

OBSERVER



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OF RELIGION

My Hopes For Peace

by Lester B. Pearson

It's a great Time To Be a Preacher

by Earl Lautensiager

The Crisis in Education

by Harold Vaughan

A First for the Ladies

by Grace Lane

Plus • photo feature on Luther the Reformer • columnists J. A. Davidson, Dorothy Vipond, Frances Muir, J. S. Bole • interview with refugee authority Leslie Cooke • Question Box • World News

Letters

Rays of Sunshine

Dear Sir: During the past week, while flat on my back in bed with what was probably cerebral malaria, I have enjoyed the wonderful picture on a calendar that someone sent to me to hang in my bedroom.

Out here in Angola these days we are having to think up new ways of helping the people for so much of our regular outreach has been curtailed. . .

I have been trying to think of how we might do something to bring a bit of brightness into the homes. The picture on my wall has lifted my spirits. It would probably do the same for others.

Thus, might I ask THE OBSERVER to put a notice in its pages to the effect that good calendar pictures would be greatly appreciated. They can be sent in a roll for very small postage cost. We can mount them and send them out all over the countryside. I think they will throw a ray of sunshine into many a dreary hovel of a home.

Dr. George H. Burgess
Hospital do Dondi,
Missao do Dondi,
Bela Vista C.P. 7,
Angola, Portuguese West Africa.

"I so wanted to hear your sermon on commercial Sundays, but we wanted to set up our ticket display first!"

For One Paper

Dear Sir: At our September meeting we discussed at length the pros and cons of a separate woman's magazine or an enlarged OBSERVER with a section for church women.

We came to a unanimous conclusion we would like to see the latter. . .

Some of our reasons: such a magazine would get into more homes because THE OBSERVER has nearly five times as many readers as *The Missionary Monthly*; one magazine would be more likely to be read than two.

We also endorsed the reasons given in the September 1 issue of THE OBSERVER for one church paper.

Maidstone, Sask. (Mrs.) K. R. Stevenson

Premier Manning No Humbug

Dear Sir: . . . If Premier Manning is such a humbug, why do the people keep electing him? You sound like the Calgary *Herald* or the Edmonton *Journal*. . .

Edmonton, Alta. C. L. Morrison

Dear Sir: . . . Mr. Sparham degraded himself by taking a slap at Premier Manning. Mr. Manning has proven himself a man who is not too lazy to preach the gospel as well as head a government which has been in office longer continuously than any other government in the history of Canada.

Carleton Place, Ont. O. W. Ventress

Dear Sir: I have heard Mr. Manning speak weekly by radio and publicly in religious and Social Credit meetings, and at no time has he ever suggested that the only Christians were in Social Credit. I once heard him say that many well-meaning people join the New Party which is socialism, but the sad part is that socialism leads to communism.

. . . Why not investigate why so many ministers join the Social Credit movement and write an article on it? One thing I shall guarantee, you will find many ministers and Christian laymen in this movement. . .

Carleton Place, Ont. R. H. James

Short Course Good Preparation

Dear Sir: Cheers for your splendid argument for the short course for church workers. I am 100% in favour. As a Sunday school teacher of 25 years, I have seen many young people grow up in the church. My classes are usually made up of teenage girls, many of whom are interested in church work, not as a career entirely, but as community workers after marriage. . . Their influence need not stop with one year's training and they could go on doing God's work and be much better parents. Perhaps we could do a better job in recruiting, too, and that's where The United Church Women can help.

(Mrs. W. C.) L. Ada McIntosh
Ponoka, Alta.

For Children's Sake

Dear Sir: Having just read the headlines in our local paper, may I respectfully suggest that the Protestant and Catholic churches of the world declare a World Day of Prayer for Peace.

I ask it for the sake of my five children and for all the children of the world who cannot speak for themselves.

Annan, Ont. Mrs. E. Sampson

CCC Crisis?

Dear Sir: I appreciate very much your sympathetic article about the Canadian Council of Churches. . .

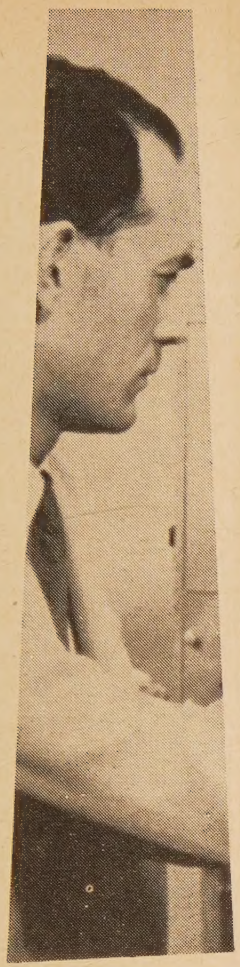
I do not wonder that amid the intricacies of the Canadian Council of Churches your writer may have been confused by what I was saying.

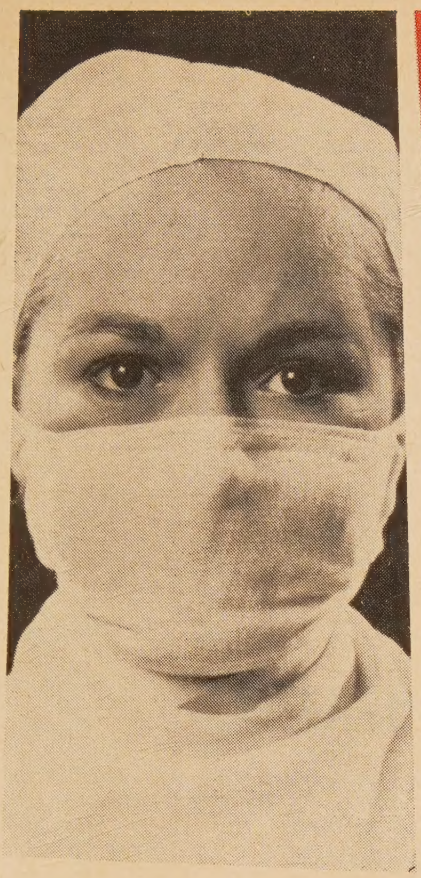
Regarding the appointment of chaplains in the armed forces, you quote me as saying, "They come to the council for their men, not to the denominations." What I said (as I recall it) was: No minister can be appointed to chaplain service in the active forces without (1) nomination or approval by the Chaplaincy Committee of his own denomination and (2) certification by me as secretary of the Canadian Council of Churches' Committee on Chaplain Service in the Forces.

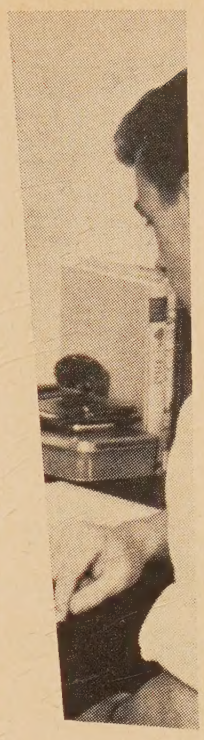
The denominational Chaplaincy Committees do select those of their ministers who are to serve as chaplains, but they do it within the terms of a common agreement. The representatives of the churches in the Canadian Council of Churches' Committee on Chaplain Service in the Forces have agreed upon the qualifications required for Chaplain Service and upon the ratio of distribution of appointments among the denominations. When a chaplain of a particular denomination is required, the Chaplaincy Committee of that denomination is requested to nominate him. Their nomination is sent to me and certified by me to Ottawa. The appointments are made by the military authorities, and to be appointed, the nominee must be acceptable to them also.

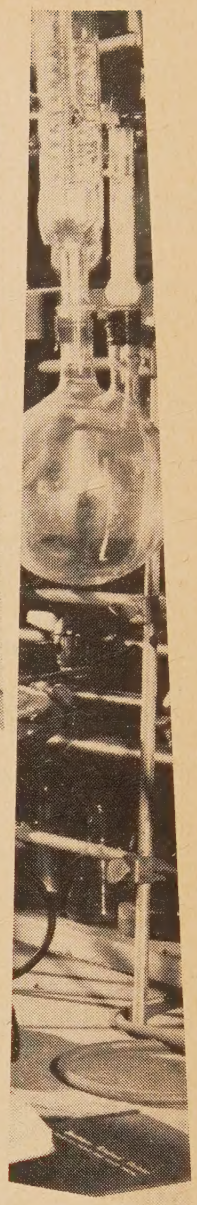
Regarding "a responsible ecumenical approach" to the task of the church in university communities, you write: "According to Dr. Gallagher that means 'we were to try to set up a chaplaincy that would not have ministers of three or four different churches on each large campus. Instead there would be one Protestant clergyman for Protestant students'." I cannot imagine myself saying that, for that has never been my

(*Continued on page 4*)









SKILL IN PROFESSION

SKILL IN THE CHURCH

Just as business, science and the professions all require the very best in trained personnel, —so the CHURCH requires the very best trained young men and women if it is to adequately meet the challenges of this vast and changing world.

We look to the university community as the spawning grounds for such dedication and skill. We pray that many more will take up the challenge of the church by offering their particular talents to the world community in the name of Jesus Christ.

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view of what "a responsible ecumenical approach" means. One chaplain on a campus might conceivably be the *result* of a responsible ecumenical approach to the task on that particular campus, but not necessarily so everywhere or anywhere. A responsible ecumenical approach, in my view, would call upon all the Christians and Christian workers in any university community to face the total Christian task there together and to endeavour to perform it in unity and co-operation with one another and not in isolation or competition. It would call for a sense of responsibility in all towards both the unity of the Church and the diversity of the churches. This might find expression in a variety of ways, according to the circumstances of each community.

W. J. Gallagher,
General Secretary
The Canadian Council of Churches,
Toronto.

Dear Sir: *Council At The Crossroads* may leave the impression that the Canadian Council of Churches is about to "fold up." The article tells of the weaknesses of the Council but it has very little to say about its achievements, strength and possibilities. This is, therefore, an unbalanced presentation of the council's work.

. . . It would have been far more helpful if the article in question had also referred to the council's splendid work in social relations, international affairs, university Christian missions, Christian education, Bible study, missions, service to refugees, etc. The fact is that the Canadian Council of Churches has become an indispensable organ of the churches in Canada.

Moreover, if the council is weak at some points it is the member-churches themselves who ought to share a large measure of the blame. "This council is not a self-appointed body," stated Dr. Gallagher, the general secretary, in his report to the council in 1960. "It was created by the churches! within its limits it is representative of the churches: it is responsible to the churches: it is controlled by the churches." The failure of the council to do certain things is also the failure of the member-churches to permit the council to enlarge its ecumenical work, since the council is not a super-church. Perhaps it would be more appropriate to say that it is the ecumenical relations of the member-churches, and not the council, that are at the "crossroads" today. . .

Halifax, N.S. R. C. Chalmers

Dear Sir: Your deserving gracious tribute to the Rev. Dr. W. J. Gallagher, secretary for 19 years of the Canadian Council of Churches, is greatly appreciated.

Dr. Gallagher has been a tower of strength, devoted, sympathetic, and constructive. Without him, the Canadian Council of Churches could not have accomplished what it has done in the field of co-operative undertakings.

Your article on the council is excellent. Church members ought to know the accomplishments and the difficulties.

Those of us who have been associated with the council since its beginning are very grateful.

Welland, Ont. H. G. Forster

THE UNITED CHURCH
OBSERVER

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IN THE NEXT ISSUE

Padre on the Campus
by KENNETH BAGNELL

The Parable of Wings
by WAYNE MacKENZIE

Observations

NEW YEAR'S RESOLUTIONS for our staff are going to have to be acted upon early this year, if we are to produce what is expected by January 1st. See page 7. This is only the second time we have taken space for an editorial feature about ourselves. But when you read it, you will, we feel confident, excuse us for the self-promotion.

* * * *

• LETTERS TO THE EDITOR commenting on our recent piece on the Canadian Council of Churches may prove a little confusing, especially to those who missed the September 1 cover story. We hope if you re-read it, you will be more inclined to agree with the estimate of Dr. Harvey Forster than with that of Professor R. C. Chalmers. We thought the burden of our piece was the very thing Dr. Chalmers says we should emphasize—that weaknesses are the fault of the member denominations, not the council. Our conviction is that it is more helpful to get the criticisms out in the open where something may be done about them, than give another "balanced" story on the numerous and much-appreciated good works of the CCC.

* * * *

• CHURCH ANNIVERSARIES are much in the local news these days, and it breaks our hard hearts to have to reject so many interesting reports. There are over 6,000 preaching places and over 5,000 Sunday schools in The United Church of Canada, and most of them have anniversaries. Now if we could give a 100-word paragraph to each of the ten thousand anniversaries, we would have a million words a year for THE OBSERVER. It mightn't be interesting, but it sure would fill the paper.

ONE RATHER EXCITING anniversary—the 125th—has been celebrated in Norfolk Street Church, Guelph, Ont., during recent weeks. Guelph, with a fine university, a handsomely landscaped reformatory, wonderful parks, and a nicely planned industrial development, is becoming a very lovely city.

ITS OLD GREY STONE CHURCHES and handsome old homes are among the major attractions. The Norfolk congregation worships in a century-old stone sanctuary. The parsonage has stood for more than 100 years also. And the iron hitching-post, where bridegrooms of long ago tied their horses when they visited the minister, is still there.

NORFOLK'S minister, the Rev. H. Garfield Rees, is celebrating his 25th anniversary this year. Did you ever wonder how many brides a minister marries, or babies he baptizes in a quarter of a century? Well, Mr. Rees is an orderly sort who keeps his records neatly, and he looked them up for us.

HE HAS MARRIED 730 couples, baptized 1,110 babies, officiated at 551 funerals, and received 2,532 members into his churches. He says he never had a dull moment, and in all those years has met only a few persons he didn't like and admire. He could count them on his fingers, but admits it would take both hands, and adds quickly, "None of them are in Guelph. They are all angels here."

OUT OF HIS PRAIRIED PAST, the Norfolk minister remembers a good story. During college days at St. Andrew's, Saskatoon, finances were a little rough. They had depression *and* drought. One year at examination time, young Rees secured a job with Eaton's. Unfortunately three of his examination times clashed with working hours over at the department store. Somewhat diffidently, he approached Principal E. H. Oliver, who was at that time moderator. He just wondered, if, under the circumstances, and if there were no objections, would it be too improper for him to suggest—respectfully of course—that maybe if it could be arranged, could he please write those examinations at 5 in the morning, so he could keep his job.

DR. OLIVER, who knew, as all professors did during the depression, what financial difficulties were, said it could be done. And says Mr. Rees, for three mornings, Dr. Oliver walked with him over to the college at 4.30 a.m. and supervised his examination. The moderator assured him that he was really grateful for the opportunity as it gave him a chance to get some of his own work done at a quiet time of the day.

Editorial

We Still Have God You Know

SOMETIMES we wonder about the Christian faith of persons who are badly shaken by the passing events of this world. Some can scarcely believe in a God who lets the arms race continue. At the funeral of a young man recently, a devout Christian was heard to say, "Well at least he has been spared having to live in an evil world like this."

We hear of some who are even saying they would rather be dead than live under communism. Much as we would hate to live under communism or any other despotism, that sort of statement is so much nonsense. Some of the most magnificent Christians in the world are living heroically under communism. Christians through most of their history have had to survive in a hostile society.

We've heard people say they were glad they had no children to live in such a world as ours. Over 20 years ago in Hamilton, Ont., a prominent layman said he could no longer believe in God if Hitler were permitted to win the war.

Reporters returning from Europe say that they find much more panic, even hysteria, in North America than abroad. It's a sobering but encouraging experience to travel among the peoples of western Europe and note that they don't panic.

Christians have no right to become so hysterical or so depressed. They should read their Bibles and their history books, and remember that God is still in his heaven; still in charge of his universe.

Some take comfort in a conviction there will be no war; others that communists will be frustrated in their attempt to dominate the world. But whatever our analysis of the world situation we should remember that nothing, absolutely nothing, can destroy the human spirit that finds its home with God. Nothing can separate us from the love of God in Christ.

ANTI-CATHOLICISM CAN BACKFIRE

OVER a year ago this paper reported a resolution passed by the Associated Church Press (Protestant) of North America at its annual meeting, concerning the presidential election. Although the resolution was mild, the intent was clear. The editors were urged to play up candidate Kennedy's Roman Catholicism. So they did.

Many Protestants campaigned fiercely against his election. It was an ironic experience for large Protestant congregations to be told they should vote against a Catholic, for if he were elected his church might tell him how to vote.

The attacks apparently stirred up the loyalty of Roman Catholics and excited the tolerant sympathies of Protestants. Millions of Protestants voted for JFK.

A few weeks ago, a number of editors of the Associated Church Press (whose combined circulation is about 15 million) met again and informally talked over what they had done. The consensus was that, as far as President Kennedy's religion was concerned, their apprehensions had been ill-founded. Even Billy Graham says Mr. Kennedy is behaving like a Baptist on the church and state issue.

Some of them admitted with chagrin that their anti-Kennedy campaign had backfired; and those who had editorialized most bitterly, believe now they may have helped elect the U.S.'s first Roman Catholic president.

Roman Catholics and Jews have profited before by the innate sense of fair play in the English-speaking Protestant world. We may love a winner, but we support the underdog. Minorities learn to exploit this. About the only people we may hope to criticize with impunity are white Anglo-Saxon Protestants.

This year U.S. Protestant papers are fighting against aid for church schools. Those who stand on the sidelines are very suspicious that some Protestants may be less interested in the principle of separation of church and state, than they are in frustrating Catholic ambition to secure aid for their private schools.

Northern Catholics are pressuring for it. And some southern Protestants who are intensely anti-Catholic but even more opposed to having their children in schools with colored children, are supporting such schemes, with the hope they can get aid for their own brand of "separate" white schools.

Some liberal Protestants who feel that help should be given to supporters of church schools, suggest it would be constitutional at least to permit income tax deductions for such school fees. But they find themselves in danger of supporting their bigoted anti-integration southern brethren. It's a bit confusing.

And in Canada some Protestants welcome government aid for church colleges in one place, but oppose support for Catholic schools in another. This looks somewhat inconsistent.

Christians — Protestant, Orthodox and Roman Catholic—should realize we have become a shrinking minority in a world where the forces opposed to Christianity are more militant and highly organized than ever before.

Opposition and fear are not the best reasons for Protestants and Catholics to start loving each other. It is God's will that Christians be united. But the obvious consequences of disunity are all about us. And the threats of a divided church grow more menacing every day. Fortunately the signs of Catholics and Protestants growing in mutual respect and co-operation are increasing, too. It's time for us to emphasize everything we have in common, and take a vacation from public squabbling over the things which divide us.

In Editorial Announcement

The Observer and The United Church Woman

WE have a problem — and need help.

OBSERVER circulation has passed the 00,000 mark. As far as we can learn, his issue will be mailed to more homes han have ever received any Protestant ublication, at any time, anywhere in he British Commonwealth.

This month also marks another im-ortant and critical turning-point. The fficials of the United Church,* with our ull concurrence, have adopted a plan hat will change the character of THE OBSERVER next January 1st.

Their decision: to abandon plans to ublish a monthly magazine called *The United Church Woman* and request THE OBSERVER to appoint a women's editor and incorporate a women's ection.

As is known to all its 63,000 subscrib-rs, *The Missionary Monthly* ceases ublication in December. It had been lanned that when the new Board of Women replaced the WMS and the WA n January, a new magazine would be ublished.

Women's Editor

But now on January 1st, THE OBSERVER will be printed on a better aper stock, on a four-color press, with 48 rather than the present 32 pages. Mrs. Grace Lane will become full time women's editor, and a section entitled "The United Church Woman", comprising (on an average) at least eight pages, will appear each issue.

This presents us with certain editorial problems and challenges, which we believe can be met, although for a time we may need the indulgence of our readers.

At the present time our surveys indicate that the readership of THE OBSERVER is 51% women, 49% men, with the most loyal readership among older persons.

We want the women to keep reading the editorials and general articles, and we want the men to be interested in what the women of the church are doing. Most important of all, we want both men and women to know and support the mission of the church, whether it be extended in Canada or overseas, and whether the actual work is being done by a woman or a man missionary.

Our readers say they would like more Bible study and more devotional materials. For a long time we have wanted to provide more articles of special interest to younger readers.

All these things we hope to accomplish when we add pages. And we will attempt to continue to do in one magazine for the whole church family what *The Missionary Monthly* has done, and what *The United Church Woman* was purposed to do. We remember, too, that many subscribers do not belong to The United Church of Canada.

Our major concern is what may happen when we raise the price to $3.00 for a single subscription; $1.50 on the Every Family Plan. This we must do if we are to avoid the necessity of a heavy subsidy. While THE OBSERVER price has not been increased since 1948, circulation has fallen off in the past when the price went up.

We assume that not many individuals will drop a paper they like when the subscription is increased. What we do fear is that budget committees of congregations that receive the paper through the Every Family Plan may hesitate when they consider this increase. But actually, it will be less costly for the individual, the congregation, and the church to have one large rather than two small papers.

OBSERVER CIRCULATION

1926 (New Outlook) - -	41,600
1936 - - - - - - - -	13,776
1946 - - - - - - - -	54,573
1956 - - - - - - - -	169,750
1961 - - - - - - - -	300,402

Over 2,200 Congregations

Ninety-five per cent of our subscriptions come through the Every Family Plan. This is a scheme whereby congregations may secure the paper for half price if 75% or more of the active families enroll. Over 2,200 congregations have adopted the plan.

We have received assurance from the heads of the WA and WMS, as well as the continuing committee for women's work, that the women will support the plan.

To date, our correspondence has been 100% in favor of the scheme. Church people seem to welcome the idea of one church journal for the home, rather than two. The women are enthusiastic about a plan which will put articles interesting to them into 300,000 Christian homes.

We hope that during the next few weeks women in the local churches will assure their committees of stewards and budget committees that, inasmuch as THE OBSERVER is going to have very special interest to them, they will undertake to underwrite a substantial part of the funds needed for it.

If the women of the church get behind the scheme, which we have adopted at their request (although we welcome it and believe it will be a good thing for THE OBSERVER and the whole church) we believe our circulation will increase. If they don't, we will be in trouble. ●

**The Executive of the General Council on the recommendation of the continuing committee for women's work with the approval of the Executive of the Board of Publications.*

Story by
GRACE LANE

Photos by
E. L. HOMEWOOD

Bible study was a highlight of the first conference of United Church Women. Many of the 360 women mad notes for future use in their home churches.

A First for the Ladies

360 women from 130 Canadian communities made history in Muskoka and set the pace for the United Church Women

AGAINST a backdrop of nuclear "mushrooms", fighting in the Congo and tension in Berlin, the first conference of United Church Women at Keswick last month seemed a quiet thing. It produced no lofty pronouncements, made no startling headlines, yet some of the 360 women who spent the weekend thinking and praying together will never be quite the same again. They caught a glimpse of themselves as "God's people" with all the thrilling—and frightening—implications of that phrase.

Two years ago, as plans for the new organization that will replace the WA and the WMS began to take shape, its size (300,000) and potential brought the co-operative committee up short. How best prepare to use this new power?

Someone suggested the answer: a conference where women could think through the implications of their faith and deepen it. Under the leadership of Mrs. C. S. Patterson and Mrs. J. Y. MacKinnon, they went to work. Keswick Conference was the result. They hoped for 300 women—and 600 applied. They came mostly from the five central conferences, but observers travelled from as far away as Vancouver and Newfoundland to share a mere two days. In all, 130 communities sent representatives.

The Rev. Gwynneth Hubble, who gave the three addresses, took issue with the conference theme, *The Church and You*. "The church is not in one place and you in another," she said. "Wherever yo go, the church goes."

Miss Hubble, a British Baptist turne New Yorker, is a graduate of the Un versity of London. For some time sh was principal of Carey Hall, a women training college in Birmingham, Englan Now she is on the staff of the Inte national Missionary Council.

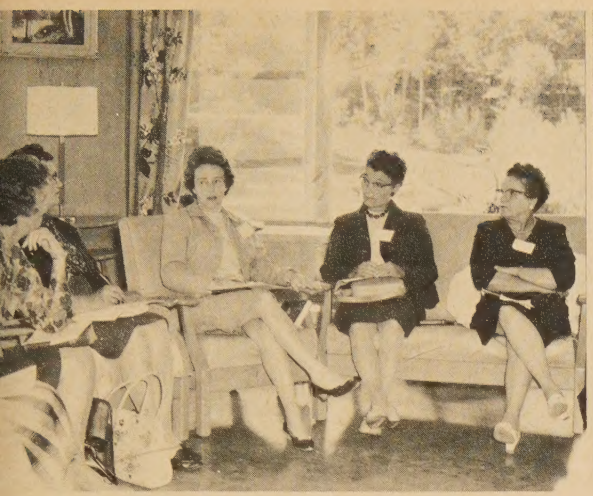
"We are the people of a hope," sh told her listeners, "hope with *certaint* that encompasses the present and there fore the future. Those who hope, an eagerly expect, have a guarantee i Jesus that what is to be, is good. Chri tian hope is not primarily concerne with personal immortality."

"The church is a mountain," she sai using a homely metaphor. "A denom nation or a local congregation is a outcropping of pure rock through th undergrowth. In 1958," she went on, " took communion in a crude chapel North Angola. I didn't understand word that was spoken, but I was home. Wherever and whoever ow Christ as Lord, there is the church."

A New Angle

Delegates saw denominationalism fro a new angle when she said, "Look for fuller manifestation of the *unity th now exists*. Even squabbling famili know perfectly well that they belo together."

Speaking of human relations, s declared, "Society is de-personalize



Much of the Muskoka week-end was spent in discussion. All age groups were represented and talked frankly. There were 20 groups in formal discussions (left) and hundreds of between-sessions chats, as seen at right.

Keep the incredible power of mutual concern alive in the congregation. It is more important than techniques. Have time for people."

On the role of the laity she continued, "God is paramount or He is nothing. You are the shock troops, and the frontline is in politics, in communications, on farms, in factories. You can go where the clergy can't. Our job is to support you with prayer and to help 'recharge' you in corporate worship."

Wound the Timer

A tall, sparkling housewife, with just the trace of a Swiss accent, had a unique way of keeping her Bible Study periods within bounds. She wound an oven-timer that she had brought from home. When it went off, she stopped. She was Mrs. A. J. Coleman, a graduate of the theological faculty at Geneva. She is the mother of two small boys and the wife of the head of the mathematics department of Queen's University.

"God runs the show. That in a sentence is the message of the Bible," Mrs. Coleman declared. "Man continually runs away or puts himself in God's place, but God in love pursues him, until in Jesus the descending line stops and man begins to turn toward God again."

"The church is not a wonderful people but ordinary folk caught up in the purposes of God for the healing of the world."

Speaking about a word that gives some people a lot of trouble, she said, "Repentance is highly positive. It is making a U-turn. It helps you to get free of *yourself*. It leads to religion that is radiant, insistent, joyous, clean and Christly."

Around the dinner table the younger and older women mingled and exchanged ideas. Dr. Christine MacInnes of Halifax, an old hand at church gatherings, chatted with a Midland, Ont., woman who had never attended one before. "I'm getting so much out of this," said Mrs. A. M. Widmeyer. "My husband has been at Five Oaks six times. This is my turn."

In discussion groups, delegates talked freely about their personal needs, and about what their churches are doing. "Our Couples' Club doesn't waste time deploring divorce," said a youngish woman from Rowntree Memorial, London. "We do something positive. One Sunday evening 60 couples, from newlyweds to others who had been married for half a life-time, stood up together in the service and reaffirmed their marriage vows. It made a tremendous impression, especially on the teenagers."

Singing was an integral part of the weekend. Under the enthusiastic direction of Alice Wilson, a supervisor of music in the Toronto schools, they learned new hymns in spite of themselves. Mrs. W. U. Collins of Manotick, Ont., thought Miss Wilson had mighty little to work with. "We've got voices like battered reed organs," she chuckled. Battered or not, Miss Wilson produced some remarkably tuneful sounds.

Service Made History

The closing communion service made history. Women have administered and served the Sacraments in Canada before but never has the congregation been so representative of the whole church.

Mrs. Coleman, a former member of the Swiss Reformed church, who now attends the Anglican church with her husband, gave the meditation. The elders were eight United Church women chosen from among the 28 present who serve

(*Concluded on page 24*)

Grace Lane (centre), new Observer staff member, who reports the first women's conference, chats with delegates.

Luther the Reformer

WHEN Martin Luther nailed his 95 theses to the door of the Castle church in Wittenberg, Germany (see picture at right), he started the Reformation that swept the world. The date was October 31, 1517. Luther's Theses asked for a theological debate on the question of indulgences.

In reply he received a declaration from the Pope threatening him with excommunication. He burned the papal bull in front of his parishioners (see picture below).

Luther debated his theses at Leipzig in July, 1519, when challenged by theological professor John Maier of Eck. He again criticized the divine right of the Papacy and asserted the supreme authority of the Scriptures. It marked another landmark in the development of the Reformer's teachings.

Reformation Sunday will be observed in many churches on October 29.

It's a Great Time to be a Preacher

by E. S. Lautenslager★

BACK in the Old Testament, a writer in the Book of Ecclesiastes expressed his ideas about time. He wrote, "To every thing there is a season and a time to every urpose under the heaven . . . a time to plant, and a time o pluck up that which is planted . . . a time to break down, nd a time to build up." I think this is a time for the church o plant and build.

We who are middle-aged, both clergy and laymen, began ur service in the church when it was time to "pluck up" nd "break down." It was a time to re-examine who God is nd what He requires. It was like housecleaning. We took verything out of the house and looked at it in the sun. We nrew away many things. We replaced some with new things nd put everything back inside the house. This was the beral age and the work of the liberals was required by the mes. On the whole it was well done. We owe a debt to the berals and we should not undo what they accomplished.

Times change, however. After housecleaning is over we ave to use the same furniture. Doubt is healthy for an nterval, but it isn't healthy indefinitely. There comes a time hen one has to act upon what one is sure of. This is it.

It's a good time to be a churchman. I'm fortunate to be the ministry when we may be positive and active. We are nore fortunate than those who lived practically their whole ves in a time of doubt and re-examination.

Thirty years ago the church was restless. People generally ere so confident in human resources — so addicted to the roposition that human progress was inevitable — that they id not feel much need of light and strength from God. They ame to church in considerable numbers, it is true, but many ame for the wrong reasons. Preaching had to be informative n a very wide front. In fact, it had to be entertaining. The reacher too largely gained his following by his knowledge of terature, psychology, economics and history—too little by is knowledge of the Bible and theology.

They Wanted to Move

The church was characterized by a few highly praised reachers and a lot of disparaged preachers. A few preachers eceived innumerable calls. The majority received none.

In my early twenties, I travelled Ontario as Field Secre- ary of the Ontario Boys' Work Board. I remember being uzzled that most laymen hoped their minister would move nd most ministers wanted to.

I also discovered that most Sunday school teachers and oys' workers thought that it was high time the Sunday school uperintendent should resign!

Today, on the contrary, ministers and lay leaders are enerally valued. Clergymen not endowed at birth with (*Over*)

There used to be a few stars in the pulpit and a host of unappreciated ministers.

Today ministers who try to be good pastors and teachers are respected and valued by their people.

This is an age of orthodoxy. The people demand that preachers believe the Bible.

We who preach and teach should be positive. People want answers, not questions.

★*Dr. Lautenslager is minister of St. Andrew's Church, udbury, Ont., and President of Huntington University.*

natural gifts for preaching, are held in high esteem because they are men of God. People come to church to have the Bible opened to them. If that is reasonably well done, they are grateful. Pastoral care is eagerly sought. People knock at my study door and say, "Pastor, I need your advice," or "How can I join the church?" We have nine telephones in our building, three secretaries constantly at work and yet people say, "I couldn't get you on the phone."

This is a good time for the church and its leadership. We ought to thank God — and use the opportunity which is presented to us.

Having then a great opportunity—where should we place our emphasis so that we may reap the fields which are ripe unto the harvest?

Teach and Preach the Faith

The first thing we ought to do is to preach and teach the Christian faith and testify to what we have come to believe. This is not the time to tell people about our doubt. To be sure, we don't know everything about the Bible. The Holy Spirit and man's reason will in the future lead man into more truth. But this isn't the time to use our resources in seeking more truth. This is essentially the time to proclaim what we have.

I do not mean that our scholars and professors ought to give up searching. I mean that we who preach and who teach should be positive.

This is an age of orthodoxy because it is an age when action is demanded. The good battle of the liberals with the fundamentalists is, for a time, over. The time does not demand that we proclaim the truth in such a way that people in slight disagreement with our theology are driven from our churches. There is room under the gospel of Jesus Christ for the fundamentalist and the liberal—for the application of the gospel to the social order, and for the evangelization of the individual.

The people demand of the preacher and the teacher that he should believe the Bible, and we who do believe the Bible should leave no doubt of the fact. Congregations are not riven by theological quarrels where pulpit and Sunday schools proclaim the Biblical truth with sincerity and passion. People will overlook our weakness and foibles if they come to know we believe the scriptural message.

So we must be men of the Bible and theology. One who preaches or teaches must read. We don't have to read a great number of books. But we must take time to read the Bible, and every minister must, I am convinced, be deeply familiar with one good theologian. A preacher under the dire necessity to produce one or two sermons a week, year after year, should know where he can find reasonable and applied conclusions from scripture.

Who this good theologian is doesn't much matter. I discover that my most effective sermons are grounded in deliberate reading of systematic theology. For some strange reason which escapes even me, the theologian who is homiletic to my type of mind is Karl Barth. That doesn't make me a Barthian—it just makes me a preacher. I keep on asking preachers I meet, "What have you read recently that you would recommend to me?" I'm somewhat shocked that many preachers are at a loss before that question. When you are too busy to read, you are too busy!

People today want answers, not questions. I avoid sermon subjects in the form of a question. I seek sermon subjects in the form of an answer.

Sermons, I firmly believe, ought to be written—written completely—and before Saturday. If a man can preach them without the manuscript—that's good.

If you can't, then at least you know that you will be saying what you, at leisure, decided was true and wise to say. In a difficult world, beset by a nature prone to sin, what people demand of the church is the testimony that God is revealed in Jesus of Nazareth and He is present to forgive, heal and help us by the Holy Spirit—and that the God we see in Jesus of Nazareth is eternal, loving and just.

In an infinite variety of ways we have to say this from Sunday to Sunday to the same people. This we should not be ashamed to do for this is what people need and want. The gospel fits man. Today, the future of the world is uncertain but the duty of the church is beyond doubt. We are to carry the Biblical message.

That is a condition which puts us in a strong position. Let us stand in that position. As St. Paul said, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" We know today what notes to play on this trumpet. And people want trumpet notes.

The Fork in the Road

I do not know where the world is going. I don't think anyone does. But I believe that we stand at a fork in the road. Man is now deciding which to take. He can't stand there indefinitely. And this point of history is a fork—it is Christianity and freedom (in the sense of the Bible) or it is communism.

This is the sort of thing that is said rhetorically by many people and often misunderstood by people who say it and hear it. I think I understand it when I say it. It is my considered conclusion (as a man whose academic discipline happens to be mainly in the field of history) that we are about as likely to take the one fork as the other. This may be known as the age when Christianity sufficiently ceased its quarrels—proclaimed the faith commonly believed among us—and led the world away from the materialist heresy into the spiritual truth. Or it may become the age which discarded the truth once and for all delivered to the saints, and carried out logically to the end the hypothesis of "No-God".

Communism is the second oldest religion on earth—that which began in prehistoric times when the devil whispered to Adam and Eve, "You shall be as God." This is the great old alternative religion—finally, the only alternative religion.

Majority in Doubt

Most people today aren't communists. A minority are communist and a minority are believers in God. The majority are in doubt. And when the man characterized essentially by doubt finds himself in certain circumstances and uses his reason, he becomes a communist. The majority of mankind and the majority of people on this continent are, if they remain empty, ripe for communism. It is to these people that we have to make the testimony that we are convinced by faith and experience that Jesus was God incarnate and that He is the light and the saviour of the world. This word of our Lord is timely for us:

> "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

Aware of the time, the opportunity and the demand, we work in our parishes, on the church extension front at home and in the mission field abroad, as ones who hold the future in their hands.

This is a responsibility which gives cause for man to shudder. This we would all surely do if we had to be about this task as "mere men." But we don't go about this as "mere men." And we don't have to carry the world. We need only carry the message. The message will do the work.

We need only to be faithful. Then, when God in His wisdom and love takes the world down one road or the other we shall have been true stewards. ●

MY HOPES FOR PEACE

by LESTER B. PEARSON

WE have been told by leaders of the Communist and non-Communist world that we are on the brink of nuclear war: not moving toward, but actually on the brink. If so, it is high time the world moved back from it.

Nuclear war could mean global destruction. This kind of war is no charge of the Light Brigade; no gas attack at Ypres; no bombing of Coventry. It is continental devastation.

Can we get away from the brink, and stay away from it, before we are pushed, or more likely slip, into the abyss?

The aim of foreign policy, which determines defence policy in Canada and every other free country, should be to avoid such a fatal result.

But how should we go about it?

The answer is to be found in bringing force under collective international control behind international law and behind world public opinion operating through the United Nations.

Supreme Irony

This, we know, is an ideal to be sought — but one at present far from realization. So, while directing our long-range policy toward this final and essential objective, what do we do to meet the immediate menace of cold war which is degenerating, we are told, into armed conflict? This, all reasonable men agree — and it is the supreme irony of the situation — would be an exercise in universal suicide.

To avoid such a tragedy, we must understand how and why we have reached the position we are in.

The impelling motive today behind Western foreign policy is fear! Fear of the massive imperial power of Soviet Russia, supported by the international Communist conspiracy organized for world domination.

This fear has had a salutary effect in one sense. It has brought about a closer union—but not nearly close enough—of certain free nations who are menaced by it. It has removed age-old enmities in Europe and encouraged co-operation across the Atlantic. It has made us more aware of the emergence of the colonial masses of Asia and Africa into independent states; of their revolution of rising expectations; of their refusal to accept any longer a stability which means to most of them life on another brink, that of mere subsistence.

Blackmail of Fear

But fear, as a basis of policy, can also be our undoing. We could become its captive, in policy and diplomacy.

We would do so if we yielded to every threat made by a Communist dictator, because of the fear that atomic war might result from our refusal to give in. Or, we could become its victim, through striking out, rather than giving in; by acting rashly from panic, not wisely from sanity.

History, particularly the history of our own times, shows that once policy in a particular issue is determined by the blackmail of fear, the process inevitably extends to bigger issues. So, unless you are willing to give up everything, you may, by your first yielding, have made war inevitable, rather than impossible.

There is no safety in surrender. It could not mean peace except at the sacrifice of the things we have always been willing to fight for: fundamental freedoms and human rights. Is suicide, then, the only alternative to surrender? I refuse to believe this, but I do recognize the awful dilemma which is involved in the question and which is often cruelly over-simplified and distorted.

As British historian Hugh Seton-Watson puts it: "The choice is not between the certainty of destruction of the human race and the certainty of communist domination, but between the possibility of destruction, if the West retains atomic weapons, and the certainty of Soviet domination, at least of Europe, if the West unilaterally renounces atomic weapons."

In this spirit, I would refuse to base our foreign or defence policy on any thesis that the choice lay inescapably between suicide or surrender.

Our safety, as is so often the case, lies between the two extremes of reaction to fear; on cool and considered policy based on strength and understanding; on a refusal to allow long-range considerations to be stampeded by narrow short-range emotion.

Safety in Sanity

Safety, then, lies in sanity — and strength. Such strength includes, but is more than, arms.

But strength must also be political, economic, spiritual; the strength that Cromwell found in his Ironsides, in free men who knew what they believed in, and were willing to fight and die for it; the strength which accepts responsibility for others than those who live within

(*Over*)

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their own borders; the strength which recognizes our own faults in democracy, which realizes that in this imperfect world all is not black and white; that patience and sacrifice are essential, and that sacrifice means more than giving up the second television set.

Strength, finally, means co-operation and unity between nations who know that war is now a horrible anachronism; that while freedom is essential for peace, independence, in our crowded little world, must at times yield to the requirements of interdependence.

If we base our policy and our action on these principles, we need not fear the consequences of fear.

NATO Essential

There are those who believe with great sincerity that we can only avoid these consequences by pacifism and unilateral disarmament. I respect, but do not share, that belief. On the other hand, I see no military security through national defence alone; only in *collective defence* with *collective forces* under *collective control*.

The ideal is, of course, universal collective defence under universal control through a world organization. Until that ideal is realized, however, we must rely on regional action, particularly at present through NATO. The North Atlantic Treaty Organization is essential for collective action by the free states who are its members. Those who advocate its disbandment along with that of the Warsaw Pact do no service, as I see it, to peace. If NATO goes, its members return to purely national defence and foreign policies; "each nation for itself and God for us all." If, on the other hand, the Warsaw Pact goes, Communist control exercised from Moscow remains.

If NATO, however, is to remain strong and effective, there must be genuine collective control over the defence policy and decisions of all its members, so that no one nation can by miscalculation or accident, involve the others in war. This is essential. There must also be adequate "conventional" defensive strength, so that NATO will not have to rely for defence against attack solely, or even primarily on atomic retaliation. To do so might only mean the conversion of a minor conflict into an atomic holocaust.

Collective defence does not require the unilateral abandonment of the nuclear deterrent as long as the potential adversary has it. It is tragic, but it is true, that the West must maintain a nuclear balance, even though it is a balance of terror, until these monstrous weapons can all be done away with. Meanwhile —and I believe this to be a key to Canadian defence policy in this field— we in the Western coalition should restrict such nuclear weapons to those of its members who now possess them; or else bring all of them under the collective custody of NATO.

I believe that control over the use of nuclear weapons, and the policy and decisions which might involve such use, should be the collective political responsibility of the NATO council, and not that of any single member state. If the nuclear strength which under present conditions the West must have, is used provocatively and rashly it might be fatal. This is more likely if it is under exclusive national control.

Our strength, moreover, must be used as a basis and support for the negotiation of differences. So used it should encourage rather than discourage such negotiation. If this kind of strength is essential for the West under present conditions, what should Canada's contribution be?

Canada must continue to play an honorable and proper part both in the search for, and the defence of, peace. We cannot default on our obligations. We are not the kind of people who allow others to carry our burdens in either of these fields.

The "Nuclear Club"

This does not mean that we should try to do, in a small way, all that the more powerful allies do in a bigger way. Specifically, we should not join the "nuclear club" by acceptance of nuclear weapons under national or so-called joint control. This would add little security to Canada or to the alliance, and would be an abandonment of the stand we have taken at the United Nations, and elsewhere, that the number of states possessing nuclear weapons should be limited, rather than extended.

Canada, if she became a nuclear power, would have far less influence and authority at the United Nations than she has had in the past.

I take this position not from any smug feeling of superior morality. That would be hypocritical as long as we support the nuclear deterrent, both politically, as a collective measure of defence; and economically by the supply of uranium. I do so, simply because I can think of nothing worse than the extension of the nuclear club to an indefinite number of states; except, of course, the aggressive use of such weapons by any one state.

Perhaps Canada's most important role internationally lies as a middle power, in the influence she can exert at the

(*Concluded on page 22*)

An interview with Leslie Cooke

REFUGEES

A Never - Ending Problem

by Frank Chamberlain

WHENEVER I hear the word "refugee" my memory jumps back 32 years to when I served three years with a voluntary agency known as the British Welcome and Welfare League. Part of my job was to travel to the ports of Quebec and Halifax to meet huge parties of immigrants, mostly British.

I can still smell the stench of those colonist cars as they rolled westward . . . baggage and orange peel all over the floor . . . women making tea at the end of the coach . . . crying children . . . bewilderment . . . loneliness . . . masses of people uprooted from their homes, seeking a better life in a new country.

And then again I am back in 1947 when I toured 16 countries of Europe to try to satisfy a feeling that I had missed the impact of the war. For six months I made myself part of the devastated continent . . . refugee camps in Austria . . . bombed cities in Germany . . . Dachau where the Jews were exterminated . . . Nuremberg to listen to part of the War Crimes Trial . . . into the Russian zone of Vienna to visit the mother and father of Jewish friends.

And then a year ago I drove 150 miles through the Russian Zone into the "Circle" of prosperous West Berlin, and from there (with a party of 30 sightseers) went through the Brandenburg Gate into East Berlin. I felt its emptiness . . . ruins and rubble still uncleared . . . streets barren of cars . . . people with heads down . . . unattractive shop windows . . . and the open border where every day of the week scores of East Germans crossed into West Berlin, leaving everything they owned behind them.

All these memories came flooding back to me as I sat in the Church

House of Metropolitan United Church, Toronto, and listened to Dr. Leslie Cooke, former secretary of the Congregational Union of Great Britain, now top statesman in the World Council of Churches' refugee work. The formal title of the tall, dark handsome clergyman is director, Division of Inter-church Aid and Service to Refugees, World Council of Churches.

He was in Canada on holidays, preaching at Metropolitan Church, recording interviews at Berkeley Studio, and raising funds ($10,000 each) from The United Church of Canada and the Anglican Church of Canada toward a special new program to aid Angolan students.

Flow of Interesting Talk

I started to ask questions about World Refugee Year, Canada's part in the refugee movement and if the Canadian churches were doing their fair share. All this brought a flow of interesting talk from Dr. Cooke.

"In the past four or five years Canadian churches have greatly increased their involvement," he said. "It's been wonderful to see. You've no idea of the projects made possible through the steady flow of funds from Canadian churches. The United Church, of course, has always been generous . . . this year $238,000 over and above the regular gift of $200,000. World Refugee Year gave a tremendous impetus to the whole refugee movement. The Anglican Church had been giving steadily $10,000 a year, and their Primate's Appeal will raise $160,000 this year.

"And what your Canadian government has done has been helpful. It's been a delight to read in your papers that, of the 325 tubercular cases who were admitted to Canada and hospitalized, only 52 are in hospital today."

"In cold cash what was raised in World Refugee Year by the United Nations?" I asked.

"Eighty million dollars, from all over the world. The World Council of Churches didn't appeal for funds. We made up a work book of definite refugee projects which we distributed to the churches. Each project had a price tag.

"For instance, we described the need of six and a half million refugees who had moved from India to Pakistan . . . and other millions from Pakistan to India. The first work book described projects totalling eight million dollars. In the second edition of the work book this was reduced to six million."

Never-ending Cycle

Now some of the projects have been completed. Some of the refugee camps have been closed. Homes for old people have been opened here and there. But, according to Dr. Cooke, while World Refugee Year solved some problems, other equally severe crises arose when political upheavals took place in new and different parts of the world.

"We had no sooner welcomed the benefits of World Refugee Year when the Congo uprising uprooted 300,000 people and drove them out of their villages into strange new lands," Dr. Cooke said. "Two hundred a day were dying of starvation. The Congo Protestant Relief Agency set up relief machinery. The World Council produced a program to handle emergencies. We appealed to the churches of the world for funds. We set up two training schools for doctors and social workers. We distributed medical supplies and food. We called for 100 doctors to go at once to the Congo. Over a million dollars was promised. The United States said they'd raise half of it. When I left Geneva in June, $700,000 was in hand or foreseen. The United Nations organization was a tremendous help here. They provided free internal transportation for everything."

"This must take a lot of money and a

(*Continued on page* 18)

• Snappy Titles

• Family Church

Ad Lib

By J. A. DAVIDSON

THE snappy sermon-title in bold type in a church advertisement in Saturday newspapers is, I am told, a very effective crowd-fetcher. I have been advised that now that I am out of the military chaplaincy and back in what people keep telling me is the "real ministry", I must strive for snappiness in my sermon-titles. One expert suggested that I carefully study the Saturday church-pages of the large city dailies.

But, on the other hand, I have been told that there is a trend among ministers of the more fashionable churches *not* to announce sermon-titles in newspaper notices: apparently it is considered rather gauche and too public-relationsy.

So I have been studying this matter. It has been fascinating; but exposure to so much snappiness all at once has been rather unnerving, and I now feel impelled either to follow the fashionable trend or to go in for utterly unsnappy sermon-titles in modest type.

One of the finest samples of authentic snappiness which I have come across appeared in Toronto newspapers a few years ago. The sermon-title announced for a Palm Sunday service was "Itching Palms". The perpetrator of that dandy was the rector of an Anglican church of unquestionable fashionableness who later became the dean of a cathedral. You can't beat that kind of snappiness —and the fastidious no-title boys should take note of it.

Then there is that old schmaltzy one which turns up every now and then, "Getting Your Faith Lifted". I know of a minister who used that one when preaching for a call — and he got the call, too. (A brilliant variant of it has just flashed through my mind: "A Faithial Massage". I offer that free to anyone who has nerve enough to use it.)

Recently I came across a puzzling, but undoubtedly snappy, sermon-title in an Ottawa newspaper. The minister of one of our churches announced that on the Sunday morning he would preach on the topic, "How Many T-Bones in a Steer?" I wonder what that sermon was about.

One of my favourites—and I'm sure it was a crowd-fetcher—is, "When Life Hands You a Lemon, Make Lemonade!" I'll bet Norman Vincent Peale was quoted in that sermon. (Another brilliant flash: "When In Hot Water, Take a Bath!" No charge for that one, either.)

While engaged in this fascinating piece of research I came across a report of a preacher who, when the local tennis club attended a service in his church, preached on the text, "And Joseph served in Pharaoh's court". I assume he had a snappy title for that sermon.

De gustibus and all that.

Caistor Corners

By SHERIDAN BOLE

THE high sun of July was shaking out her golden glory over the open fields as we drove out to worship in the little country church. When we turned in by the flower-bordered driveway the church bell was pealing out its call: "O come, come, come." The cars from the farmsteads around were forming in rows on the greensward of the churchyard and little children spilled out of them and ran tumbling into the church. The older folk lingered for a moment's greeting to neighbors.

We entered with the children, because we like to watch a congregation gathering for worship. At the far end of the pew was a woman who smiled a welcome to my wife. I thought she was smiling at me, and I smiled back; then, becoming embarrassed, I looked in the opposite direction. There across the aisle were three dear saintly old ladies, and they nodded and each one smiled at me. I smiled back. I knew now I was one of the family!

In came the families, here one of five, another of six. Many were the greetings and smiles as the church began to fill. When the bell ceased ringing, the church was completely filled—with families. I took time out during the Scripture Lesson to make a count and found an equal number of children and adults, with two curly-headed tots left over, almost hidden in a front seat.

From a door at the front of the church, gently opened, the choir, composed of eight sweet-faced teenagers and one lone woman, moved to its place, followed by the minister. The organist, a substitute for the day, a lad of about 12, was nervously fingering the music and searching for the pedals. He made some mistakes, but everyone sang the old familiar hymns. Later, the minister praised him for his services, and all of us took the compliment to ourselves, especially those of us who had sung the loudest to cover up his mistakes.

There was a children's story, and the smaller tots left for the basement, but the older children remained to listen most attentively to the sermon.

What about the sermon? It was short, simple and to the Christian point, spoken very sincerely; the minister like John Donne, enticing his congregation "by a sacred art and courtship to amend their lives," to have the mind that was in Christ Jesus their Lord.

I liked the announcements, for here the shepherd's role of the minister was evident. He commended by name a family who were present although this was the day of their family reunion. The lady in the choir whispered an announcement to him, which he amended, "Mrs. Cooke tells me there is no WMS. She means there is no meeting of the WMS this week." We were all relieved to know the WMS was still in existence! There was to be a S.S. picnic, a Y.P. meeting, and a Vacation School; this church was active during the week. He drew attention to my presence and asked me to greet his people, and they me. I liked that, for after the service, I was

Rev. J. A. Davidson

Rev. J. S. Bole

Mrs. D. Vipond

Rev. F. H. Muir

• Student Shepherds

passed from group to group, while he himself rushed off to another service, the third of four he had on that Sunday.

I have heard it said that the rural church, in these times, is a problem. This one seemed to me to be more like a family, the family and household of God.

O little church with your bell still calling! Unimportant you may be in the eyes of the world, too small to be accounted great, forgotten of men; but take heart of grace, you are not forgotten of God. He hath in everlasting remembrance His little families of the open fields.

Out Of The West

By DOROTHY VIPOND

THE congregations for which I feel most sorry are those of the mission charges where student ministers shepherd the flock during the summer months.

It must be remembered that the students are young, probably "green", and doubtless sure that after one year of Arts, they know all there is to know. The mission-field is their testing ground, their internship.

Mostly, the good folk on the fields are philosophic about the students. They smile when they discover one who, in order to be a "regular fellow", is going from house to house insisting that the thing he wants to know about farming is how a churn works. The intricacies of its operation have been explained by a dozen flattered housewives, but when those same women happen to get together and compare notes — poor roasted student.

Then there's the student with "girl-friend" problems. Like the proverbial sailor he has a girl at home, one at school, and one on the charge. Help! He can't afford to marry them all.

How can a sincere student keep his parishioners happy? Naturally mothers of eligible daughters will expect special consideration. If he's the callous type who announces early in the summer that he's engaged, and has had the foresight to provide a photograph, he's considered a distinct failure before he starts. The mothers, understandably enough, look forward all summer to what the Home Mission Board in their wisdom will send them *next* summer.

Supervising pastors are busy people, but ordinarily not thought of as alarm clocks. One student just couldn't get himself up in the morning. He always slept through the alarm.

"All right, I'll phone you every morning at seven," promised the nearby minister. The people didn't know quite what had hit them.

And then there are those who say the wrong thing! One student I knew had organized a picnic for the Sunday school. All was going well. Mrs. McGillicuddy was alighting from the car, the student gallantly assisting her.

"Just hold my parcel for a moment while I get out, will you?" she said.

"Oh, Mrs. McGillicuddy," said the student, taking the parcel and almost dropping it, "I'm so glad you remembered to bring the flatware. I had forgotten—" The words froze on his lips, as with a snort and toss of her head, she rapidly retrieved her parcel.

"Flatware, man. It's my *cake*!"

A cross that parishioners must bear, summer after summer, is the sermons the would-be-ministers preach. What intoning, pulpit slamming, acting, gesticulating, goes on in the pulpits! There are prayers that are shouted at the Almighty as if He were stone deaf; there are whispered dialogues, and dry-as-professor's-notes sermons.

One young man, with engaging candor, when thanked for his wonderful sermon, said, "Don't thank me, thank Dr. Fosdick."

The students on the mission fields are the first to admit that this experience can make or break them as far as the ministry is concerned. For many it is a richly rewarding experience. Young men, who have not been sure before, find that the ministry is the only vocation for them. Others may find, through a combination of circumstances on the field or through greater insight into their own make-up, that they haven't the necessary qualities for the ministry.

The parishioners, whatever the outcome, have been the raw material, the clay, for this experiment.

Mostly, they're glad it's this way.

• Special Target

Letter from Japan

By FRANCIS MUIR

EVEN in the world of small children, terrible things happen. A second-grade, seven-year-old boy of "mixed blood", and his six-year-old friend, threw a small girl into the school reservoir and drowned her.

Last spring, the same seven-year-old had rescued a small girl about to drown in this same tank. For his bravery he had received community-wide praise, an award of nearly two dollars, plus some school notebooks. Did he plan this second act out of a desire for another award and public praise?

When little Hiromi-san, aged 2½, tried to climb out of the tank, the boys pushed her back into the water several times and then raced to her mother's home to raise the alarm. When they got back to the tank, it was too late.

This little boy's reputation as a public hero changed immediately to public enemy, "boy-killer", a mentally sick and dangerous murderer. And yet we must not pass judgment. Who is responsible?

He was born of a Japanese mother and a Caucasian father. Later his mother married a Korean and subsequently gave birth to three children. But the lad was not liked by his Korean stepfather and did not get along with his half-sisters. Other children refused to play with him at school.

His IQ was normal, but his school social record developed badly. He began

(*Over*)

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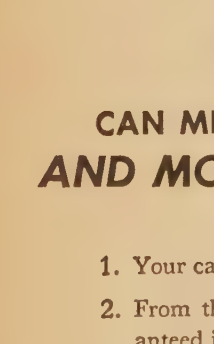

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to be a bit of a ruffian: started telling lies, and was once caught stealing. Compared to most children, he was still an average child who could become a problem unless carefully handled. Instead, however, he became the victim of persecution, and suffered shame because he was discriminated against. His different facial features made him a special target.

Such children soon feel they are treated as outcasts and tend to do sensational things to attract attention. They are said to come from "cold" homes. It is estimated that there are perhaps 50,000 such mixed-blood children, offspring of an inter-racially corrupt society. There are many mixed-blood children leading happy normal lives: many have been adopted, many taken and loved by people living in North America. But those who have been taken by their unwed mothers on into a normal marriage are finding life exceedingly difficult.

In preaching the Gospel in Japan we have been burdened with our responsibility to get a people and society to accept and follow the life of Christ. If this unknown father had seen his illegitimate son push little Hiromi-san back into the tank, if he saw others discriminating against the lad in the schoolyard, if he had to live in a society which abhors mixed blood, he would realize how greatly Christ is needed in his own life and in society generally. ●

REFUGEES

(Continued from page 15)

lot of people," I commented. "What's your 1961 budget, and what staff do you have?"

"Our 1961 budget is $1,106,000," he said. "Plus that, more than three million dollars comes across our desk in a year, to be spent for other people. Our staff, that is our permanent staff, is made up of 20 to 30 specialists in refugee work, plus 500 out in the field in local areas. Some of those 500 are refugees themselves. We hire them to do special jobs. Our 20 or 30 specialists are ready at a moment's notice to go anywhere in the world where a crisis arises."

Dr. Cooke said that perhaps the most dramatic and persistent refugee problem is in Hong Kong. "A million refugees are there. The problem of resettlement is difficult. The government of Hong Kong does a brave job, but the thing overwhelms them. They're building rows of block concrete houses. Refugee families with more than six people are given one room each. There are com-

(Concluded on page 24)

by HAROLD W. VAUGHAN*

FIRST OF THREE PARTS

The church and higher education—

Pressure of Numbers, Science, Dollars

OUR world, although most of us do not stop to worry about it, is in the throes of political and social revolution. Indeed, we have grown so accustomed to hearing this diagnosis of the ills of our time that we do not regard our own nation as being much involved with such radical circumstance. There is no doubt, however, that we are involved, a fact which can be clearly seen in the situation which confronts us now in higher education.

The whole area of education is under tremendous pressure at this juncture from the sheer weight of numbers alone. It is calculated that the university population of Canada will double between 1960 and 1970. If you stop to think seriously for a moment about some of the implications of that fact, it appears pretty staggering.

Appalling Responsibility

Imagine in a period of ten years duplicating in numbers (apart altogether from maturity and quality) the present teaching staff of the whole university field across Canada. Guess at the cost of adding enough classroom accommodation and just a small fraction of the labs, research facilities and some of the residences needed, and you have a part of the picture of the appalling responsibility facing the universities, the Provincial and Federal governments and the taxpayers, not to mention educational responsibility. Ever since the turn

But the mere increase of numbers and the problem which it creates is a minor part of the complex situation with which we are confronted in educational rsponsibility. Ever since the turn of the century, the magic word of our times has been "science". We have given it a paramount place in our lives for a number of reasons. On the one hand, it has brought many wonderful blessings to mankind. Yet, on the other hand, its very destructive potential has made it an inevitable part of the political and ideological conflicts of our day which we call the "cold war".

With the sides variously represented by the U.S.A. and the U.S.S.R. striving for a balance of nuclear power, and seeking to hold one another in check by the threats of annihilation, it is not surprising that science has come to dominate a major section of the life of universities.

Or to state the problem more concisely, since the cold war appears to be in great part a scientific battle, and since the major centre of theoretical scientific research is in the universities, then governments, business and influential individuals have been seeing to it that at least in science the universities have all of the equipment, personnel, and money which is necessary to keep pace with the "adversary".

This disproportionate emphasis upon science in the university has brought many words of protest and warning from the educators. They have frequently said that the "humanities" are suffering from a lack of adequate attention. They have suggested that if this continues we are in peril from a science whose goals, processes and resources may lack appropriate motivation and essential control.

There is another major circumstance which assumes larger proportions as a problem in this area of higher education, and that is the matter of finance. There was a time when dedicated people with a vision of meeting certain human needs in education could work in the field with some prospect of total independence. The small independent or church-related college or university may have had its day. At least it has become static, and from sheer economic necessity has scant chance of expansion or multiplication.

In Ontario we have seen universities originally established by the church forced either to capitulate altogether as far as maintaining their church identity is concerned in order to qualify for government financial aid (as was the case at McMaster University), or to devise some scheme of compromise which has been accepted by the government even though it may be considered unfair by some of the other churches in the nation (as is the case with Assumption University at Windsor and the University of Ottawa).

The fear is the prospect that education, since it is almost totally financed by government, will become totally controlled by government. This could rob education of its proper freedom and turn the institutions into a mere tool in the hands of the state. We must hasten to say that there is no serious present evidence of this emphasis appearing, but this does not remove the possibility of it doing so as long as the universities especially become more and more dependent upon state as opposed to voluntary financial support.

Place of the Church

Historically, the Church of Jesus Christ has always been both vitally concerned and an active participant in all phases of education. In our Western tradition the majority of the great universities took their origin either from within the Church, or emerged under the guidance of individuals who found their incentive in the values assigned to the individual by the Christian faith.

With this situation before society and the church, there must be many thoughtful members of The United Church of Canada who will be asking a great many questions. In the light of current trends in our universities should the church continue to participate? Where and how? What policy should our church pursue in the provincial universities when we face the fact that outside of the Province of Quebec about 35% of all university students in all faculties profess either membership or adherence to The United Church of Canada?

We may not easily reach satisfactory answers to these questions, but at least it is our duty to try to find them and in so doing we will be indicating our awareness of the existence and the pertinence of the questions. ●

**Dr. Vaughan is secretary of the United Church's Board of Colleges and Secondary Schools.*

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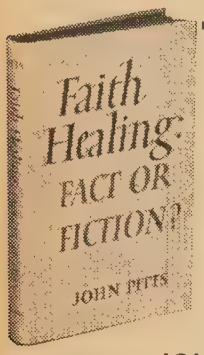

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About Books

Where do you read?

by Grace Lane

BOOKS, like the dishes of a smorgasbord, appeal to different tastes. Sometimes our mental appetites are tempted by light fare; sometimes we hunger for more meaty stuff.

The first sort of book we take, like a late evening snack, to the living room. Its excitement or its charm, its characters or its humor, absorbs us as we sprawl in the most comfortable chair in the house.

The second sort calls for concentration. We read it for its information, its insight, its "shock" quality. We can't consume it with our feet up, they need to be planted under a table and the chair must be hard enough to keep us awake. Reading a volume like this is work.

Obviously many books shade over from one category to the other, and one of the rewards of solid reading is that in time some of it, too, can be handled from the armchair.

As for the young reader, he knows the best place of all is on the floor, flat on tummy, chin cupped in hands.

To help you see at a glance what's available in each category, we're labelling our reviews, "Armchair", "Study Table" and "Young Fry". We'd be glad to know what you think about it.

From time to time, also, we're going to offer you books selected and reviewed by men and women who are experts in various fields. Our first "Reviewer's Choice" appears this issue.

Reviewer's Choice

J. I. Rempel, who reviews the book below, is an architect and teacher who lives in Toronto. His hobby is historic research. Currently he is studying old Boston houses. He is vice-president of the York Pioneer and Historical Society.

A Historical Atlas of Canada (edited by D. G. G. Kerr; cartography by Major C. C. J. Bond, D.S.L.)

Most books of a technical nature appeal to a small segment of the reading public—those with specialized knowledge in a particular field. Once in a very long while such a book will manage to do more. It will catch the interest of the rank and file and become a "best-seller". We feel that this will prove to be such a book.

The topics covered make an impressive list, ranging from pre-history and geography through the whole gamut of explorations, mapping, politics and economic development, as well as an excellent analysis of political trends and a valuable bibliography. All this will delight the specialist.

Its universal quality is due to the practical application of the old Chinese proverb about one picture as opposed to many words. Written material has been kept to a minimum. The illustrations are clear, precise, and the accompanying information is pertinent. Maps and diagrams are easy to read and so well done they are a pleasure to behold. The 3-D maps deserve special mention; they are so easily understood. Even an elementary school pupil could follow Cartier's voyages or Champlain's explorations. The economist or historian will find the charts showing the development of mining, manufacturing or foreign trade accurate and useful.

This atlas presents a tremendous volume of what normally would be dry facts in such a pleasant way that the beholder, not the reader, can pleasantly absorb a mass of weighty data that in most settings would be a chore to acquire.

Put all this in a deluxe binding with no corresponding increase in price and you have the surprise package of the year. **(Thos. Nelson and Sons, $5.)**

A Tug-of-War?

Compassion and Community (by Hasketh M. Miller). W. J. Berry, reviewer.

Books written to order are not always successful—this one is. It was prepared at the request of the Board of Social and Economic Relations of the Methodist Church, U.S.A. A competent and well-informed volume, it will be of intense interest to those wishing to know the history, present situation, and future role of the church in social welfare.

There is history here which reveals clearly the difficulties of Protestant churches engaged in welfare. Protestantism does not believe that social work should be the private preserve of voluntary agencies of mercy. It is prepared to trust governments, but as state social welfare develops, tensions arise between government and church agencies. The very success of the church in stimulating governments to social welfare and reform tends to restrict the work of the church.

The relationship between Christian ministers and secular social workers, urban renewal, housing, alcoholism, are all touched upon. This book will be indispensable to all interested in Christian social work and its relation to the state.—**Association Press (G. R. Welch in Canada) $3.50.**

The Beginnings of American Methodism (by John B. Gross). J. H. Arnup, reviewer.

This little book will be of interest particularly to Methodists of the United States; however, there is much in it that can be read with pleasure and profit by members of the United Church.

Within brief compass the story is all here: the Aldersgate experience of John Wesley; the evangelization of England with its social results; American beginnings in Maryland and New York; the coming of Asbury and Dr. Coke; the Christmas Conference; the ministry of Asbury and his circuit riders; the organization of the missionary society.

Considering all that has grown out of those "beginnings" the book shows a commendable restraint.—**G. R. Welch, $2.50.**

Jungle Foster Child (by Florence and Robert Agnew). J. H. Arnup, reviewer.

The authors of this story have really lived in Burma. The authenticity of the background is unmistakable.

The story chronicles the adventures of a little white girl who lost her parents in a flood. She was adopted by her Burmese nurse and taken to a jungle village. This is the locale of the adventures that follow. Some of them verge on the improbable, but on the whole it is an interesting, wholesome story for young teenagers, both boys and girls.—**Ryerson, $2.25.**

A City and Its People

Siena (by Titus Burckhardt). Norman McNairn, reviewer.

It is a long time since I discovered the delight of a good biography. This is what you might call the biography of a city, a city of extraordinary distinction and character, not as famous as Rome or Venice but, in its own way, just as worth knowing.

Here, in a fresh way is the history of Italy in the Middle Ages and the Renaissance. It is social and political history. It is religious history, too, for Siena produced the great saint and mystic, St. Catherine. Above all it is the story of the people of Siena, so well told that every traveller to Italy should read it.

The book is full of fine drawings and color plates that make the past and present vivid to the eye. Buy it if you can, borrow it if you must, but don't miss it.—**Oxford Press, $10.**

Fur Trader's Story (by J. W. Anderson). J. H. Arnup, reviewer.

It was late August, 1914. On a portage, midway between Lake Winnipeg and Hudson Bay, I met two men from Winnipeg, who bore the startling news that war had broken out in Europe and the whole world was on fire. That was for me the summer of the long, long trail. Imagine my excitement when I learned that the **Fur Trader's Story** covers practically the same area for the years 1910 to 1947.

At first I was mildly disappointed in this story. It is no tale of adventure, written to give young people a thrill, but sober history based on the experience and observations of nearly half a century. (Mr. Anderson was stationed at Moose Factory, Rupert's House, Mistassini, Attawapiskat and Albany before he became District Manager of the James Bay District for the Ancient and Honourable H.B.C.) Summer and winter, half his years were spent on the trail. He appears to have been a close and accurate observer and he writes in a style that has been compared to that of R. M. Ballentyne.

The book bears a foreword by Lord Tweedsmuir.—**Ryerson, $5.**

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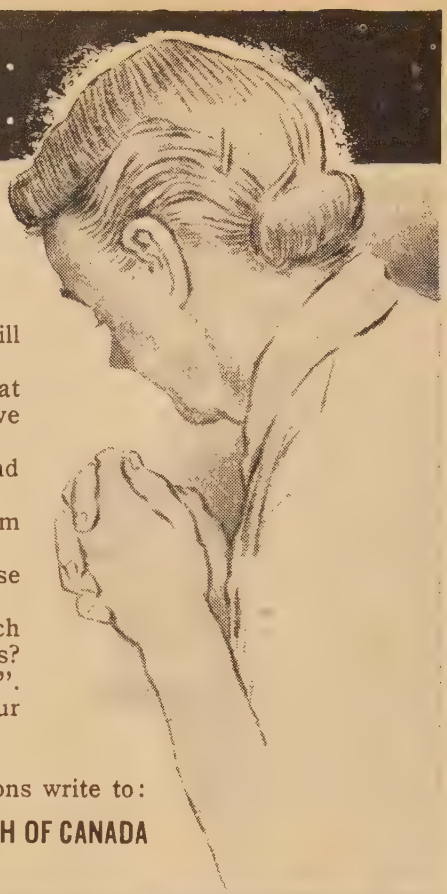

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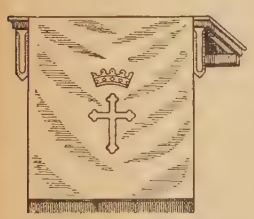

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HOPES FOR PEACE

(*Continued from page* 14)

United Nations. She can play that role effectively—

(1) In pushing for a permanent United Nations Police Force and organizing and equipping Canadian forces for that purpose;
(2) In strong and persistent advocacy of disarmament with inspection and control;
(3) In international economic assistance to new developing states;
(4) In taking a lead in UN initiatives that make for peace as crises develop.

This role does not mean that we should withdraw from NATO, from continental defence, or from providing for security to the best of our ability. It does not mean neutralism. It does mean, however, that we should not prejudice our effectiveness internationally by defence policies which have no compensating advantages for our security. It means also that we must never forget that the only sure and enduring defence now is in creative peace based on freedom, dignity and human welfare; that war is now a monstrous and suicidal anachronism and that free nations must unite their strength, not so much to wage, as to prevent it.

In that spirit, we need not despair of the future. We must not forget that the strength of the potential aggressor is based solely on materialism; on the repudiation of the individual human spirit as anything but a source of material power. This should give free men a great, and ultimately a decisive advantage—if we base policy and conduct on enduring values and principles.

Soviet Communism, with all its might, is founded on the shifting sands of police power. It has never been accepted by the free will of any people, but has conquered only by ruthless intrigue and revolution. Its power is maintained, wherever so acquired, by force. Communist domination on insecure foundations cannot be permanent. It is a passing phase of history. I hope that we may so order our affairs that history does not end before it passes.

To this end we of the West must do more acting, and less reacting; we must be more positive and less negative; we must stop whining about our set-backs and begin winning the battle for men's minds and souls. We must, in short, get out of our fox holes of fear and defeatism and go on the kind of political, economic and, above all, spiritual offensive which alone can win victory over the dark forces that confront us. ●

The Question Box

Q. Our church budget is in bad shape. Would it be in good taste to make a financial appeal through the Sunday bulletin to members in arrears, by comparing their givings with last year's and pointing out that pledges haven't been met?

A. It seems ecclesiastically legitimate and easy — though typically negative, and unlikely to produce good results. We're not sure whether you mean to publish the total or a list of names and givings of all the people. The latter will ensure attentive reading of the bulletin, some embarrassment and hurt feelings.

Q. Who appoints honorary and active pallbearers? Why honorary pallbearers? Are they paid by relatives? Are active pallbearers generally close relatives, young or old?

A. The immediate friends, or those acting for them. As far as we know, pallbearers are not paid in this country. It is considered an honor to be asked, and the appointment of honorary bearers extends the honors. Youth or age doesn't matter, excepting that sometimes it's a heavy task requiring strength and no heart conditions.

Q. What is your opinion of the frequent mispronunciation of "trespass" and "trespasses"? Many individuals in the church, including some clergymen, throw the accent on the second syllable, but both American and English dictionaries place the accent on the first syllable. Are we too literal-minded to avoid the awkwardness of this accent by returning to the earlier version of "debts" and "debtors"?

A. Why not just pronounce it right? You'll be comforted to note that the RSV uses "debts and debtors". But the New English Bible says ". . . the wrong we have done . . . those who have wronged us." And the *Book of Common Order* says "trespasses."

Q. The Mormons are becoming active in our community. What value do you put on the Book of Mormon and the visions of Joseph Smith?

A. Not much, though we have deep respect for Mormon people and many elements of their faith and character. When he was 18, founder Smith reported that an angel visited him, giving him gold tablets containing "the fullness of the everlasting gospel," written in "Reformed Egyptian." Though untrained, he said he was able to decipher them with the aid of magic spectacles. Unfortunately for scholars, an angel came and took them back to Heaven. For more information we recommend *Some Distortions of the Christian Faith* which may be procured from the Board of Evangelism and Social Service.

Q. In your reply to a question about the baptism of an infant, you say, "The main thing here is not ethics — though that's important — but the salvation of a child and his parents." Am I to understand that your teaching is similar to that of the Roman Catholics that baptism means regeneration? It would certainly seem so when we read in the same issue an editorial note that "baptized children are little members of the church."

A. No. We did not mean to suggest that baptism was a saving rite, but rather that a request for baptism provides an evangelistic opportunity for a minister, which may be lost if he refuses without most careful and kindly explanation. Church membership is through baptism, and baptized children are members, although not counted so statistically in most Protestant churches. When they reach the age of discretion, they are encouraged to profess their faith and become members in full communion. We suggest you read the "Doctrine and Practice of Church Membership."

Stained Glass

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REFUGEES

(*Continued from page* 18)

munal toilets and laundries. TB is rife. Drug addiction is on the up. We've set up a vocational training school for 350 students. The principal course is in refrigeration engineering and air conditioning. Skill in using diesel motors is also developed. The little fishing boats whose owners have escaped from China get training in how to operate a diesel motor, and then they can go off and make a decent living."

Dr. Cooke skipped and jumped over many other aspects of the World Council's refugee work: rescuing White Russians from China and putting them into homes in France . . . shipping off some to Australia . . . others to an agriculture school in Brazil . . . forwarding money into China for those who can't get out . . . finding ways to help 226,000 Algerian refugees in Tunisia and Morocco . . . aiding some of the 5,000 refugees from Ghana. . .

Suddenly I remembered the almost forgotten refugees . . . the Arabs. Dr. Cooke said: "Thirteen years ago there were 725,000 Arab refugees. Today they number a million. They increase at the rate of 25,000 a year. There are boys of 12 and 13 who haven't seen any life other than a refugee camp."

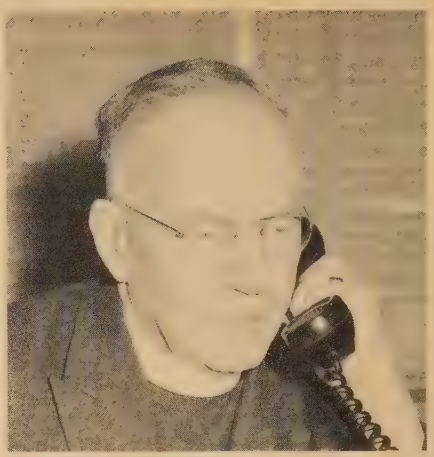
Maybe this was the place to stop the interview. But Dr. Cooke had one last word. It was to remind Canadian church people that every cent of money they gave to the World Council for refugee work went directly into a refugee project. "Not a cent for administration work. That comes regularly from church funds throughout the world," he emphasized. ●

FIRST FOR THE LADIES

(*Continued from page* 9)

on the Sessions of their scattered home churches. One of them is chairman of Cochrane Presbytery. It was given to Miss Hubble, a Baptist, to repeat the familiar solemn words, "take, eat, this is my Body . . ." when she broke the bread as an ordained representative of Christ's church.

As the elements were passed it was very quiet in the chapel. The sun glinted on the birch trees by the lake, and the tang of a fresh fall breeze swept through the open windows. It touched gently the women who prayed there that they might become a fit channel for God's purpose in a troubled world. ●



Dr. McLeod speaking

ANY of my readers could write at length on *pillows* — could tell of pillows he has known — straw, feathers, or what not. I have known some hotels or boarding-houses to have cement or sand pillows, or perhaps, sawdust. These are unyielding.

When I have put my head on these I have always thought of Jacob, that strangely fascinating and somewhat villainous man, who, albeit, often consorted with the angels.

You remember that when he left home and "went toward Haran", "he lighted upon a certain place and tarried there all night, because the sun was set." And then he did a strange thing—"he took of the stones of that place and put them for his pillows." Well, he proved that one can have fair dreams in spite of one's self! Or of his pillows!

Did you ever wonder what his dreams might have been had he slept on foam rubber? At least a stone will stay *put*. It will not toss the head at random all through the night.

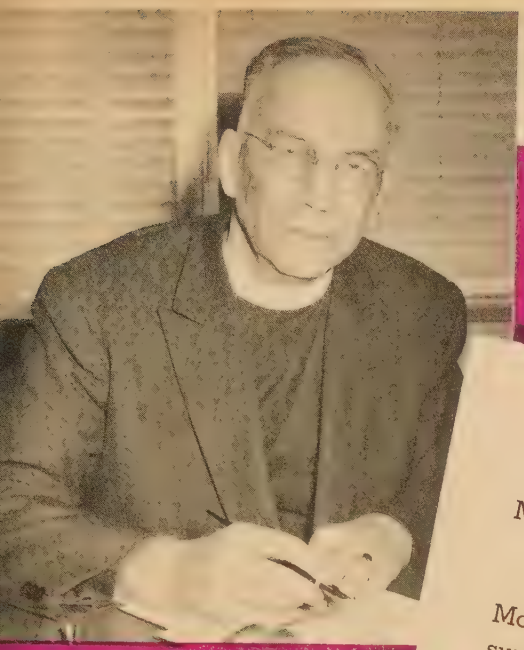
All of which is just a preface to my saying that when we go to a summer cottage, I take my pillows with me—two down pillows. Ours is said to be a soft age. But pillows have been in use for a long time. Nineteen hundred years ago on the Lake of Galilee, the fishing-boats had cushions! And there was One who knew how to use them, and He pillowed His head in the storm. So, a good pillow has Christian sanction.

The Women's Study Club of Knox Church, Winnipeg, gave me two down pillows, the best to be found. How one's head sinks into them in a Muskoka cottage when the rain is on the roof and the wind and lake are still!

The fairest part of any pillow is the dreams—of yesterday, of loved ones, or, of "angels ever bright and fair". Or of a ladder reaching to heaven, "And behold, the Lord stood above it."

The moderator speaks

TO THE PEOPLE OF OUR UNITED CHURCH



Rt. Rev. Hugh A. McLeod

My dear Friends:

I have just returned from abroad. In my travels and duties as Moderator, I have formed impressions of the World Church. I am quite sure that ours is one of the most vigorous Churches of Christendom. That is as it should be when our lines are cast in such pleasant places. We do not suffer the problems of so many of our brethren.

In this rich and growing land we anticipate an enlarging part for our Church in the great responsibilities of our time at home and abroad. I am devoutly thankful for the dedication and gifts of our people. Even those so sorely tried by fires in Newfoundland, and by drought in the West, have resolved to meet and surpass former achievements for the Missionary and Maintenance Fund of our Church.

As God has prospered us, let us remember the objective set by our Church for this year, and reach or go beyond it. In the awful uncertainties of our time, the surety of God's presence and rule is our hope and stay as it was for our fathers. This we are called to cherish and proclaim; the call was never more urgent than now. You will not fail.

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THE WORLD AROUND US

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Ministers on Picket Line

Two Melville, Sask., ministers didn't wait until Sunday morning to voice their objections to a Kinsmen-sponsored bingo in the town's stadium. For an hour and a half the Rev. Douglas McMurtry of First United Church and the Rev. Irvin Hohm of St. Paul's Lutheran Church walked up and down in front of the stadium. They carried placards and gave out leaflets.

The two ministers went on the picket line at 7 p.m. and left at 8.30, just 15 minutes after the bingo started. More than 3,000 people attended the event and, according to the Saskatoon *Star-Phoenix*, many were embarrassed by the presence of the ministers.

The Kinsmen offered $7,500 in prizes, and it is reported they netted about $7,000 profit.

Although Mr. McMurtry had written to the editor of the Melville *Advance* some time before the bingo was held, he says there was no long-planned campaign against bingo. "It was a spontaneous demonstration," he says. "We were chiefly concerned about the moral issue. We considered $5 bingo to be fairly serious gambling and therefore much more alarming than the prevalent $1 bingos."

Mr. McMurtry reports that people were surprised and curious and there were a few catcalls but no elbows as police had warned them to expect.

"It is hard to assess the results," he reports, "but bingo was a topic of discussion in every home and gathering in Melville for a week or more."

Meanwhile, in Ontario, a resolution calling for the establishment of hospital sweepstakes has been going the rounds of municipal councils. It was sponsored by Peel County. The suggestion has gained support from a number of municipalities, including Brantford and St. Thomas. A few councils, among them North York Township, have turned thumbs down on it.

North York Councillor Irving Paisley termed sweepstakes "a business of dubious morality. It is using an association beneath the dignity of governments to promote."

Pray for Assembly

The World Council of Churches has asked millions of Christians around the world to join in prayer for the Third Assembly of the World Council of Churches on its opening Sunday, November 19.

United Church ministers have been given a suggested prayer for use on that day as church leaders from 176 member churches gather in New Delhi, India, for the opening worship service.

Now a Museum Piece

A little white frame church that once belonged to the United Brethren and in 1925 became a United Church, will close its doors in November, and be moved to Doon, Ont., to become a museum piece to remind Canadians of the "long, long ago."

The little white church stands beside Highway No. 8 a few miles east of Kitchener, in the village of Freeport. The land on which the church stands was bought for $70 in 1861, its measurement being described as "one rood and 18 perches." Size of the church is 60′ by 40′, with a capacity of 300 people.

At one time the church was the centre of a thriving circuit and required the services of two ministers.

The last services in the church at Freeport will be held November 15, and then, according to the Waterloo Historical Society, the building will be moved to Doon early next year. It will be kept open for meditation.

The present congregation will join the United Church congregation being formed at Centreville where services will be held in a portable church.

Generous Church Bequests

Largest of the current bequests to The United Church of Canada came recently from the estate of William Wilson Taber of Toronto, who left $11,000 to the church "for various purposes as specified."

Another generous bequest was for $5,000 for evangelism and social service, from the estate of James Hanna Steele, of Paisley, Ont. Another $2,000 came from the estate of Miss Rosina Mary Hopkins, of Saint John, N.B., for the Missionary and Maintenance Fund.

Other bequests announced by the church treasurer were: $200 for home missions, from the estate of Mrs. Ella Elmina Cook, of Kitchener, Ont.; $1,000 for the Pension Fund from the estate of Mrs. Anzonetta Jane Devitt, of Toronto; $586.80 from the estate of Robert S. H. Frazer, of Cloverdale, B.C., for general church work.

Church Extension in Toronto Area

Dedications and cornerstone laying for nine new church buildings in the Toronto Metropolitan area were announced over the past few weeks by the Rev. J. C. Torrance, secretary of the Toronto Home Missions Council.

New church buildings were dedicated at Forest Grove, Washington, West Ellesmere and Westway, while cornerstone ceremonies were held at Oriole-York Mills, Richview, Victoria Village and Curran Hall Park. Plus these, a home for older men at Fred Victor Mission in downtown Toronto was dedicated.

Cuba Expels Priests

The Castro regime has expelled a Roman Catholic bishop and 135 priests, five of them Canadians.

In one of its most ruthless and drastic moves since the revolution to combat so-called "counter-revolutionary elements" among the Roman Catholic clergy, government forces arrested the bishop and priests and later put them on a boat headed for La Caruna, northwest Spain. Some 46 of the priests were Cuban, and 78 were Spaniards.

Their arrest came a week after 4,000

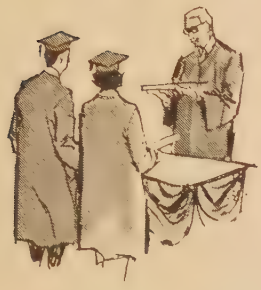
(*Continued on page 28*)

Old Ontario church houses history
(see story "Now Museum Piece")

Kitchener-Waterloo Record

J. Vassos

Ministers Hohm and McMurtry picket bingo
(see story "Ministers on Picket Line")



In the belief that the question of educational standards is one of the most vital facing us today, and in the further belief that the process of learning extends through a lifetime, *Sun Life Assurance Company of Canada*, in its Values in Education series, is offering leaflets ranging from 'Why Stay in School?' to 'Adult Education Today'. For the teen-ager planning his advanced education, for example, there are three leaflets that could prove of interest — 'The Value of a College Education', 'Why Study the Humanities?' and 'Scholarships and Bursaries'.

The leaflets extend beyond the realm of formal education. 'How to Get More Fun out of School' and 'Sports-Tips for Teen-Agers' should appeal to the youngsters and broaden the scope of their activities. 'Fit! Fat! Fad!' stresses the importance of physical fitness for the 12-20 year group and suggests various exercises to help them attain this ideal. For young people thinking of a trade, there is 'What About Technical and Trade Schools?' For those who wish to make the most of their retirement years, 'Educating Yourself for Retirement' and 'New Horizons for Leisure Time' should prove helpful.

All these leaflets, and others which will follow, are offered free of charge and without obligation. Bulk supplies are available for schools and other organizations.

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Bermuda — Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

Bobcaygeon, Ontario, Lindsay Presbytery; 3-point charge. Vacant Sept. 1, salary 1962 minimum, with travel allowance. Contact Clayton Taylor, Secretary, Pastoral Relations Committee, Bobcaygeon.

Danville-Asbestos (Que.) 2-point charge, 100 miles east of Montreal. Fully furnished manse. Salary $4,800.00. Contact K. M. Cowdrey, Secretary, Pastoral Relations Committee, 415 — 2nd Avenue, Asbestos, Quebec.

Finch, Ontario — Three-point charge, requires a minister immediately. Comfortable oil-heated parsonage, excellent Public School, centre of district High School area; minimum salary plus travelling expenses. Interested ministers please contact Mrs. Johnson, Ouderkirk, Berwick, Ont.

Hamilton, Ontario -Calvary United Church pulpit vacant July 1st, 1961. Interested parties contact Mrs. F. Bowell, 72 Duncombe Drive, Hamilton, Ontario.

Hinton, Alta.- One-point charge vacant immediately. Furnished manse, hospital and good school facilities in new pulp mill town. Above minimum salary and car allowance. Interested ministers please write Murray Lees, Box 689, Hinton, Alberta.

Saint John, N.B., Portland United vacant September 30, 1961. Interested ministers contact Mrs. R. H. Cunningham, Secretary, Pastoral Relations Committee, Portland United Church Office, Saint John, N.B.

Snyder - Crystal Beach (Ont.) - Two-point charge, now vacant. Salary and travel above minimum.

MINISTERS—Continued

Furnished manse at Crystal Beach. Interested ministers should write to Mr. Roy Cornwall, Crystal Beach, Ont.

Waterville - Hatley - North Hatley charge vacant Sept. 1st. Furnished manse, oil heated. Excellent educational and cultural facilities available. Situated near Bishop's University in heart of Eastern Townships. Salary above minimum. Please apply to Howard C. Ayer, Hatley, Que.

Wiarton, Ont. — Two-point charge, vacant. Furnished, newly decorated, oil - heated parsonage. Salary above minimum. Interested ministers contact I. L. Inglis, Box 248, Wiarton, Ont.

ASSISTANT MINISTERS

Assistant Minister required for Empress United Church, London, Ontario. Address replies to: Pastoral Relations Committee, c/o the Church.

HELP WANTED

Assistant for Christian Education, part-time, United Church in Toronto West Presbytery. Assist in Sunday School, midweek groups, adult study groups. Phone 767-7579, or write R. E. Crawford, Norma Crescent, Toronto 9.

Organist and Music Director. Please state previous experience and expected remuneration. Apply Dr. W. M. Graham, Music Committee, Fenelon Falls, Ont., United Church.

Organist and Choirmaster required for Central United Church, Sarnia, Ont. Large, 3 - manual Casavant organ. Duties include direction of Junior and Senior choirs. Excellent opportunities for teaching piano, organ, voice and theory. Generous salary, commensurate with qualifications and experience. Apply in writing to L. A. McLeod, 1256 Marcin Road, Sarnia.

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Catholics had staged an anti - Castro demonstration in protest against Government orders cancelling a procession in honor of Our Lady of Charity, patroness of Cuba. Riots occurred in front of a Havana church. Accusations were made, and denied, that shooting had taken place inside the church.

The expelled prelate is Auxiliary Bishop Eduardo Boza Masvidal, of Havana. He was pastor of the church where the would-be marchers had gathered.

Anglican Church Now United

Regarded by many as one of the most beautiful churches in Saskatchewan, St. Andrew's Anglican Church has been acquired by the Heward congregation of the Stoughton Pastoral Charge, and has been re-dedicated as St. Andrew's United Church of Canada.

Guests from neighboring congregations of both Anglican and United churches attended the dedication and picnic supper. The Rev. Armand Stade, Home Mission superintendent and immediate past

president of the Saskatchewan Conference, preached the sermon, and the keys of the church were symbolically presented by the Rev. L. Flowers, of the Anglican parish of Stoughton, to Harold Michel, chairman of the Board of Trustees of the Heward congregation.

The church building is of stone construction and is a copy of a Fifteenth Century Anglican church near Oxford, England.

M and M Still Up

With not many months remaining before the closing of this year's books, the Missionary and Maintenance Fund shows only a 5.4% increase over the same time a year ago.

By conferences the present givings are (the figures in brackets are last year's figures): Newfoundland $45,136 ($43,-877); Maritimes $330,529 ($314,071); Montreal and Ottawa $406,142 ($373,-807); Bay of Quinte $304,324 ($290,864); Toronto $804,299 ($759,449); Hamilton $578,519 ($555,448); London $469,878 ($455,138); Manitoba $233,960 ($229,-540); Saskatchewan $229,935 ($214,820); Alberta $295,850 ($255,670); British Columbia $272,531 ($260,585); Donations $36,575 ($48,091); One Dollar Club $24.

Total $4,007,678 ($3,801,384).

From Here and There

Ordination of women has been rejected by the Presbyterian Church in Canada, presbyteries voting 26 against, 14 for, and eight unreported. . .

Mount Allison University, Sackville, N.B., will be opening a new athletic centre on October 28, which boasts a swimming pool conforming to Olympic standards. . .

Dr. Arthur S. Barnstead, a member of Pine Hill Divinity Hall's Board of Governors for 40 years, recently turned the first sod for a new chapel and teaching centre. . .

Pine Hill Divinity Hall, Halifax, has a new Residence Director, Mrs. E. Lamb of North Battleford, Sask. . .

David MacAuley, of Sydney, has been appointed Dean of Men at Mount Allison, succeeding the Rev. Alastair Haig, now principal of Albert College, Belleville. . .

The United Church at Enfield, N.S., is this year celebrating its 90th birthday.

North Lonsdale United Church, North Vancouver, honored Mrs. E. T. Bailey recently, on the completion of 50 years teaching Sunday school. She started at 15 in England, and was a Methodist before church union. Her husband, now an honorary member of Session, has been an elder since 1913.

Deaths in the Church

The Rev. James Winfield Hunt, 79, died on September 2, in London, Ont. He was received into full connection in 1917, and served at Lion's Head, Plains and Appleby, Winona and Fruitland, Hespeler and London. He retired in 1955.

Mrs. S. Caroline Miller, 83, widow of the Rev. J. H. Miller, died in Port Arthur, Ont., on September 13.

Mrs. Audrey Bessie Bunt, wife of the Rev. Frank A. Bunt, died in Mimico, Ont., on September 19.

The Church of the Air

United Church speaker for "Church of the Air" on Sunday, October 22, will be the Rev. W. F. Clarke, of Zion United Church, Moose Jaw. Dr. Clarke was formerly principal of the Prairie Christian Training Centre at Fort Qu'Appelle, Sask.

The hour for this program is 4.30 to 5 p.m. EST.

According to research experts people are still listening to radio. Predictions that television would kill radio have been unfulfilled.

International and Ecumenical

A Toronto church, St. James-Islington United, was recently the scene of a most unusual wedding ceremony.

The bride, Laura Cumberbatch, has her home in British Guiana where she belongs to the Anglican Church. The groom, Chamberlain Ferguson, comes from Ghana, where he belongs to the Methodist Church. The best man was an Ethiopian, and he is a member of the Orthodox Coptic Church. The bride worked for the Bell Telephone Company in Toronto, and her supervisor, a Roman Catholic, "gave her away" at the ceremony. The five bridesmaids were from British Guiana, three of the ushers from Ghana and one was from Nigeria.

The groom has two more years of study at Guelph Agricultural College before taking his bride to Ghana.

Observers at New Delhi

Five Roman Catholics, including an American Jesuit, will attend the Third Assembly of the World Council of Churches when it opens at New Delhi, India, on November 18. The American observer will be Father Edward Duff, SJ, Boston-born editor of Social Order.

The Catholic observers will have no right to speak or vote at the New Delhi deliberations.

The World Council is made up of representatives from 176 Protestant and Eastern Orthodox bodies.

Concern for Others

The United Church's Committee on Overseas Relief has distributed $57,265 so far this year to aid needy people around the world.

Five thousand dollars went to Indonesia

(*Over*)

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Publishing House Notes

Asian Experiment

A BOOK recently off our press which is important reading for all Canadians interested in the international situation is *Asian Experiment* by Russell Elman. It is a Canadian reporter's eye-witness account of the Colombo Plan operations, co-operation and self-help. This first-hand account of the problems which better developed countries are trying to solve is alive with Indian villages, Pakistini refugees, hungry Nepalese families, Burmese students and Malayan rubber planters.

Mr. Elman, after eleven years examines the Plan's accomplishments, discusses what has been learned by the experiment and considers how best it might be continued and expanded. The book is illustrated and comes in two formats: *Paper* $2.25 *Cloth* $3.25

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to relieve the effects of famine and disaster; $5,000 to Hong Kong to help families whose homes were burned out; $6,000 to Chile to assist a food program initiated by the World Council of Churches; $10,000 to the Cameroons to rebuild churches and homes of ministers; $5,000 to Kenya to relieve famine conditions; $20,265 to aid Angolan students involved in the recent crisis; $5,000 to Casa Locarno convalescent home for European ministers and wives, located in northern Italy; $1,000 to Tanganyika to help famine victims.

The Fellowship of Professional Church Women contributed $265 of the total.

Help for Newfoundland

A grant of $25,000 was made by the United Church late last month, to the Newfoundland Forest Fire Disaster Fund. It was the largest single contribution to the $250,000 fund opened by Premier Joey Smallwood.

The donation was received by Newfoundland Municipal Affairs Minister B. J. Abbott, during meetings of the executive of the United Church's General Council, of which he is a member. The Rev. Lester L. Burry of St. John's was also on hand for the presentation by the Rt. Rev. Hugh A. McLeod.

The Home Mission Board will also assist Newfoundland pastoral charges needing aid because of fire damage.

One For One Teaching

A fascinating experiment in education for New Canadians gets under way this month at Deer Park United Church in Toronto. The project is called "One for One." The idea originated with Miss Elsie Watt, who was private secretary to the late Very Rev. Dr. J. R. P. Sclater, once United Church moderator.

Now a member of Deer Park Church, Miss Watt wanted to do something to help New Canadians improve their English. While many other churches and schools in Canada had classes in English for New Canadians, Miss Watt held the view that what was needed was individual instruction for the newcomers.

Last year the project got launched with 27 newcomers and 27 teachers from the congregation. This year the goal is 40 teachers and 40 newcomers.

The Rev. Lazlo Pokoly, of the Hungarian congregation of the Church of All Nations, enthusiastically got behind the project and found numerous people among his own nationality eager to take advantage of Deer Park's teaching program. Miss Watt, with an "assist" from the Rev. John Wilkie, minister at Deer Park, finds the teachers. Some are professional teachers, others just laymen and laywomen with a desire to help and some skill in teaching.

Miss Watt brought several new teaching books back from Scotland this year and hopes to make good use of them. Last year some of the teachers used books provided by Toronto's Board of Education. Among the pupils last year were Hungarians, Finns, Chinese, Armenians, Germans and Italians.

The course will be held once a week from October to May.

Change of Address

The Rev. George Williams, 2280 Kings Ave., West Vancouver, B.C.

Year Book Omission

McKay, John A., BA, BD, Boston University School of Theology, 745 Commonwealth Ave. Boston 15, Mass. (Res. 52 Atlantic Avenue Boston 12.)

Dates to Remember

November 6, in Lansing United Church Toronto, Tyro-Sigma C training conference for leaders and prospective leaders, 2-9 p.m., for Dufferin - Peel, York, and the three Toronto Presbyteries.

November 5 - 10, in Metropolitan Church Toronto, Dr. Howard Thurman of Boston University School of Theology, preaching Sunday services, noon-hour services Monday to Friday and evenings Monday to Thursday.

THE MUSIC MAKERS' CORNER

by Fred. J. Howard

SEVERAL years ago we sailed tiny ships in the stream that ripples its way through Bofindle. Other little feet now paddle in the stream and later in the day toddle up the hill to the home of Trixie Davies, their elderly friend and music teacher.

No one remembers when she wasn't there. Almost everyone in Bofindle has at some time learned from her how to play scales with a sparkle and to find their way through pages of piano music.

Trixie's studio is not like a schoolroom. It is a parlor, containing a fine grand piano, always in tune, quaint furniture with a sleeping cat in the best chair. Gifts from admiring pupils of the past fill a china cabinet. Nearly everything is covered with knitted drapes or antimacassars. When you go into this magical place you feel you have stepped over a century mark. Queen Victoria, Handel and Mendelssohn look down at you from their gilt frames on the wall. Beside the piano is an open cupboard with stacks of music correctly arranged.

Trixie teaches only children. When they become 12 she sends them to another teacher who prefers the more grown-up students. She always plays the music before giving a new piece to her pupils.

I wonder who taught her to play so well, and where did she get that charm which makes her so beloved by all? No one would dream of going to her home with a lesson unprepared. Of course there are always errors to correct and something to do about interpretation. Many of her pupils have won prizes and some of them are now good teachers. When evening is spent she reads the books that please her most, and in her dreams she walks in an enchanted garden of long ago . . . but a prince charming has never crossed her pathway!

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URROWS — To the Rev. and Mrs. Robert A. urrows (née Fidler) in Ocean Falls, B.C., August 6th, 1961, a daughter, Wendy Anne.

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SEEK choirmaster - organist as co-owner of three-hour, two-scene, forty-song Musical Classic. Melodies now vocally on tape. No expense involved. Write: Advertiser, Apt. 3, 51 Stanley Avenue, Hamilton, Ont.

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EMPLOYMENT WANTED

WANTED, immediately, lady who drives car, as housekeeper - companion to retired church woman. Not a big salary, but a pleasant home. Box 229, THE UNITED CHURCH OBSERVER, 299 Queen St. W., Toronto 2 B.

YOUNG man—27 years of age—degree in Business Administration; has extensive purchasing and financial experience with some legal training, also holds pilot's licence, requires position with potential, where background can be best utilized. Non-drinker, non-smoker. Box 218, THE UNITED CHURCH OBSERVER, Toronto 2 B, Ont.

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GIGANTIC Collection Free. Includes triangles, early United States, animals, commemoratives, British Colonies, high value pictorials, etc. Complete collection plus big illustrated magazine all free. Send 5c. for postage. Gray Stamp Co., Dept. UC. Toronto, Canada.

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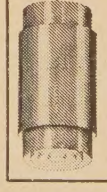

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